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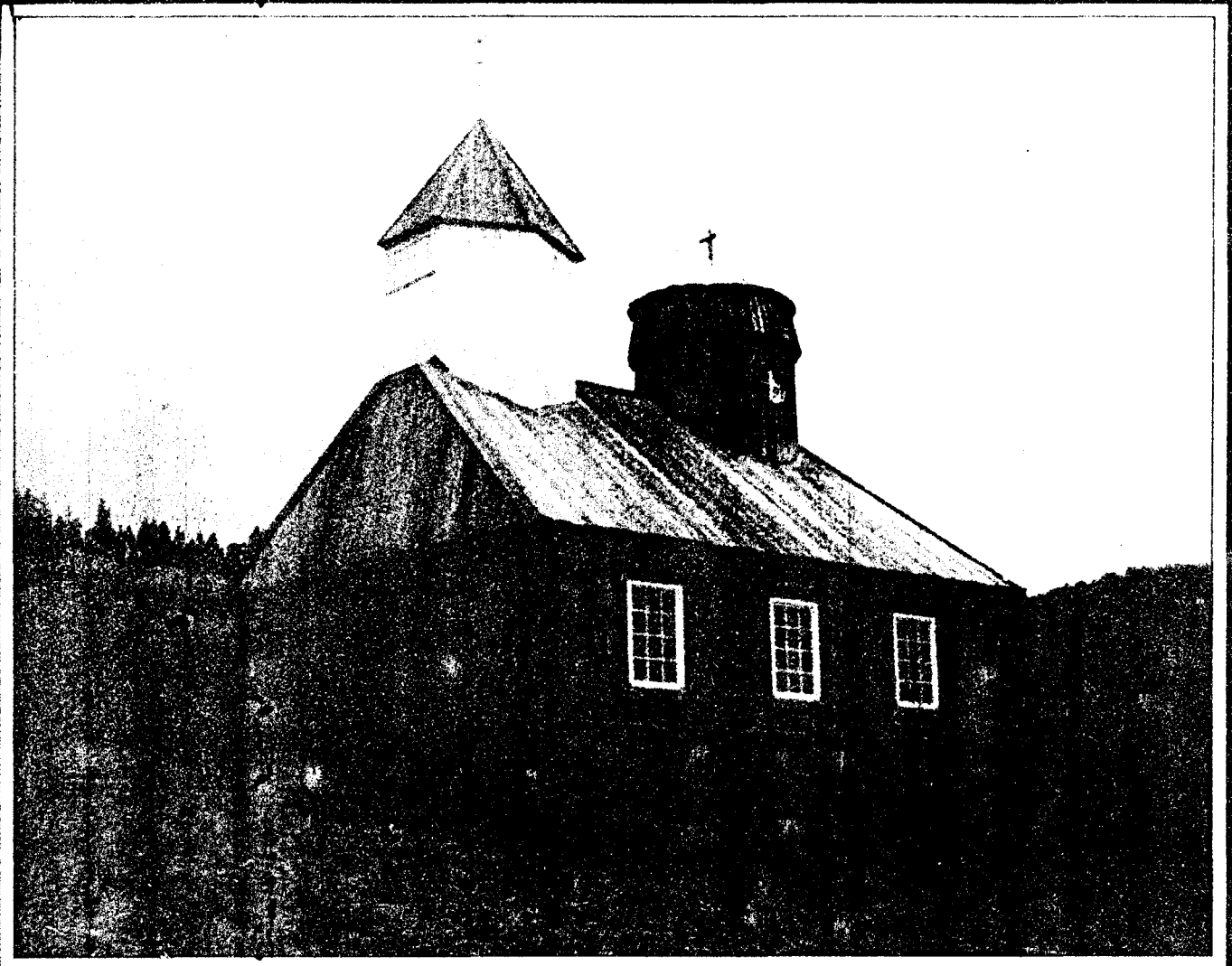
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# California History

The Magazine of the California Historical Society  
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*The only known historic sketch of Fort Ross at the time of its sale to John A. Sutter. This sketch was made by G. M. Wascutz in 1842 and appeared in his manuscript A Sojourn in California by the King's Orphan*

*Diane Spencer-Hancock  
William E. Pritchard*

# The Chapel at Fort Ross

## Its History and Reconstruction

High on a wind-swept bluff of the Sonoma Coast stands a small redwood Chapel of the Russian Orthodox faith. Dating from the early 1820s, this unique structure witnessed one of the most fascinating colonization attempts in North America—California's Fort Ross.

To Fort Ross falls the distinction of being the only Russian settlement within the continental United States. Further, Fort Ross exhibits the most extensive remains—either original or reconstructed—of any Russian settlement in North America. In vivid contrast to the neglect endured by numerous historically significant sites elsewhere, Fort Ross and its Chapel exhibit a history of utilization and preservation which may be unparalleled in America—yet this site exudes an ambience and a quiet mystique all its own. How Fort Ross came to be constructed in this isolated place is unique in its own right, enmeshing all who visit in a story of ambition, profit, and hardship.<sup>1</sup>



*The Russian Chapel  
at Fort Ross, California*

Only two visitors to Fort Ross during the Russian period are known to have left any written statements regarding the religious practices of the colonists. Father Mariano Payeras visited the outpost in 1822, prior to the construction of the Chapel, yet noted all seemed to conform to the sacraments of the Russian Orthodox faith. Father Ioann Veniaminov (opposite) visiting the Fort in 1836, stated that the Russians used the Chapel very little.

Fort Ross was the ultimate expression of Russian eastward expansion across Siberia toward the Aleutian Islands and the Alaskan mainland—a movement not unlike America's own westward progress, although preceding it by a century. The ostensible motive for this Russian expansion was profit, for access was thus allowed to huge herds of fur seal and sea otter found in these northern Pacific waters. During the last half of the eighteenth century, Russian trappers and traders brought furs worth at least \$16,000,000 to the markets of the world. Ultimately, through consolidation of numerous Russian hunting and trading enterprises, this profitable undertaking came to be the sole province of the Russian American Company.

The Russian American Company, chartered by Tsar Paul I in 1799, was charged with tasks extending far beyond the realm of trade. By its charter, the Russian American Company was authorized to utilize the coast of North America for its hunting enterprises and given the unilateral right to explore and colonize unoccupied lands to the south. Further, it was understood that the Company would control all Russian exploration, trade and settlement in North America. In view of the obvious westward expansion on the part of the Hudson's Bay Company whose own charter was similar to that granted the Russian American Company, as well as Spain's increasing international weakness, the Tsar sensed an opportunity to seize and consolidate a colonial position in a virtually



unoccupied frontier of the world—with a minimum of Imperial expenditure.

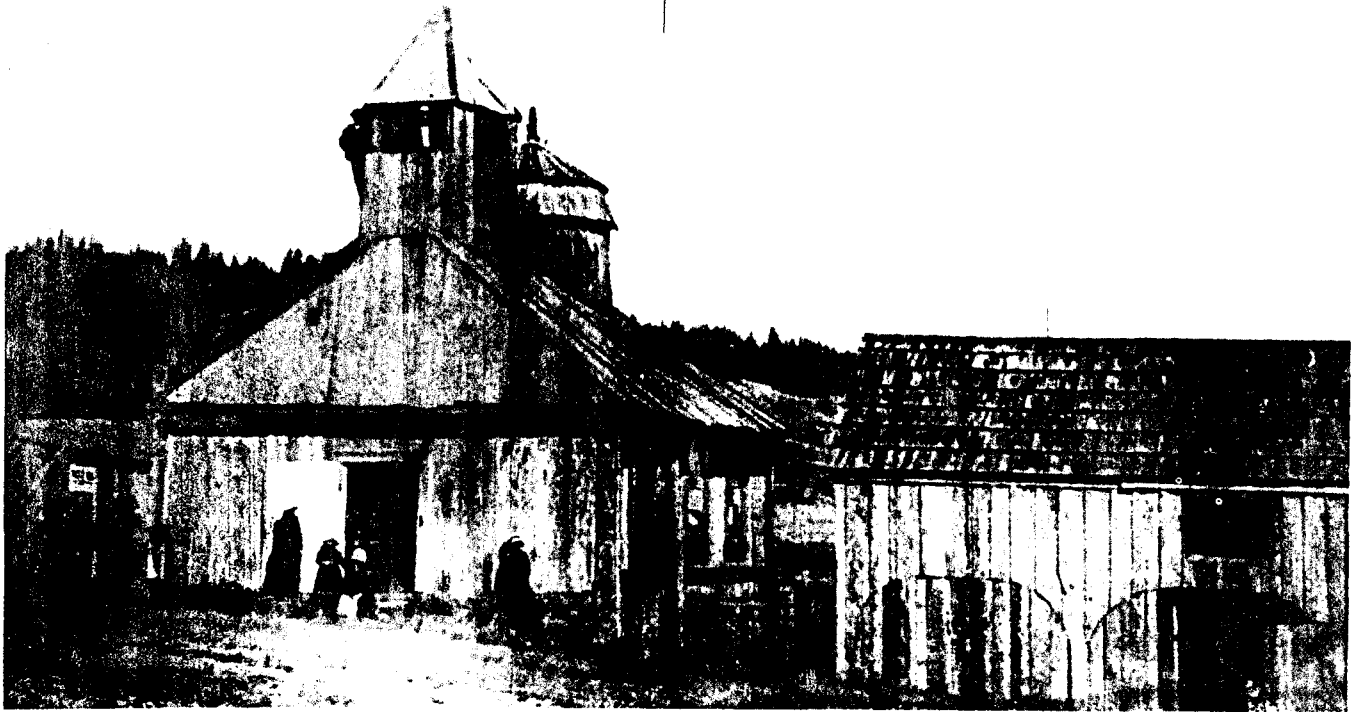
An initial step in the continuing expansion of the Russian empire in North America was the establishment of a permanent Russian settlement to serve as the Russian American Company's headquarters. This outpost, today's Sitka, Alaska, was established in 1799, and named New Archangel. A second step in this plan occurred several years later with the colonization of Alta California. These steps were admittedly geopolitical, yet there were other, more starkly practical reasons for Company officials to look enviously to the south: a desire to hunt among the numerous profitable herds of sea otter located

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Both Mr. Spencer-Hancock and Mr. Pritchard are the authors of "Notes on the 1817 Treaty between the Russian American Company and Kashaya Pomo Indians" which appeared in the Winter 1985 issue of *California History*.





*The Chapel about 1885. Although still in fairly good condition, it is being used as a hay storage shed.*



*The Chapel following George W. Call's restoration in 1899. Note repair of roof area and replacement of broken windows. The original wooden lectern and candelabra can be seen to the left of the door.*

along the coast of Alta California—and starvation.

Due to the harsh climate and a distinct disinclination on the part of Company officials to interrupt fur hunting expeditions—the principal source of profit for the Company—Russian settlers in Alaska were unable to grow the staples needed to feed their growing population. The Aleutian and Alaskan colonies were thus supplied by shipments of goods and foodstuffs from Siberia. During the exceptionally severe Alaskan winter of 1805-1806, the always difficult supply problem became critical, for no supply ships arrived from Siberia. Imported Russian foodstuffs were strictly rationed, then completely disappeared. The diet thus forced upon the settlers led to a high mortality rate from malnutrition and scurvy. This situation ultimately resulted in the voyage of Imperial Chamberlain and Company official Nikolai P. Rezanov from New Archangel to San Francisco in an attempt to secure food for the starving colony and, additionally, to propose permanent trade agreements with the Spanish. Upon his return to New Archangel, Rezanov urged Alexander Baranov, Governor of Alaska, to explore Alta California in order that a dependable food base for existing Russian American colonies might be established.

Between 1808-1811, Baranov sent his chief assistant, Ivan A. Kuskov, on several reconnaissance trips to California to locate a suitable site for the desired colony. Using Bodega Bay as a base, Kuskov explored the surrounding area and finally recommended the Fort Ross location be settled. Actual construction of the Fort, or Colony Ross as it was called by its Russian inhabitants, began in March, 1812. The stockade was completed in the fall and the occasion marked by a special religious service.

Colony Ross was constructed of native redwood and built in much the same configuration it retains

today. By 1820, the interior of the Fort contained the Commandant's House (also known as the Kuskov House), the Officials' Barracks, quarters for the Russian employees, various storehouses and several lesser structures. The Chapel was added around 1824, although the exact date is not known.

Structures were located outside the stockade as well. In addition to the dwellings of the Aleuts and native Kashaya Pomo Indians, a windmill, various farm buildings, granaries, cattle yards, a tannery and workshops gradually appeared.

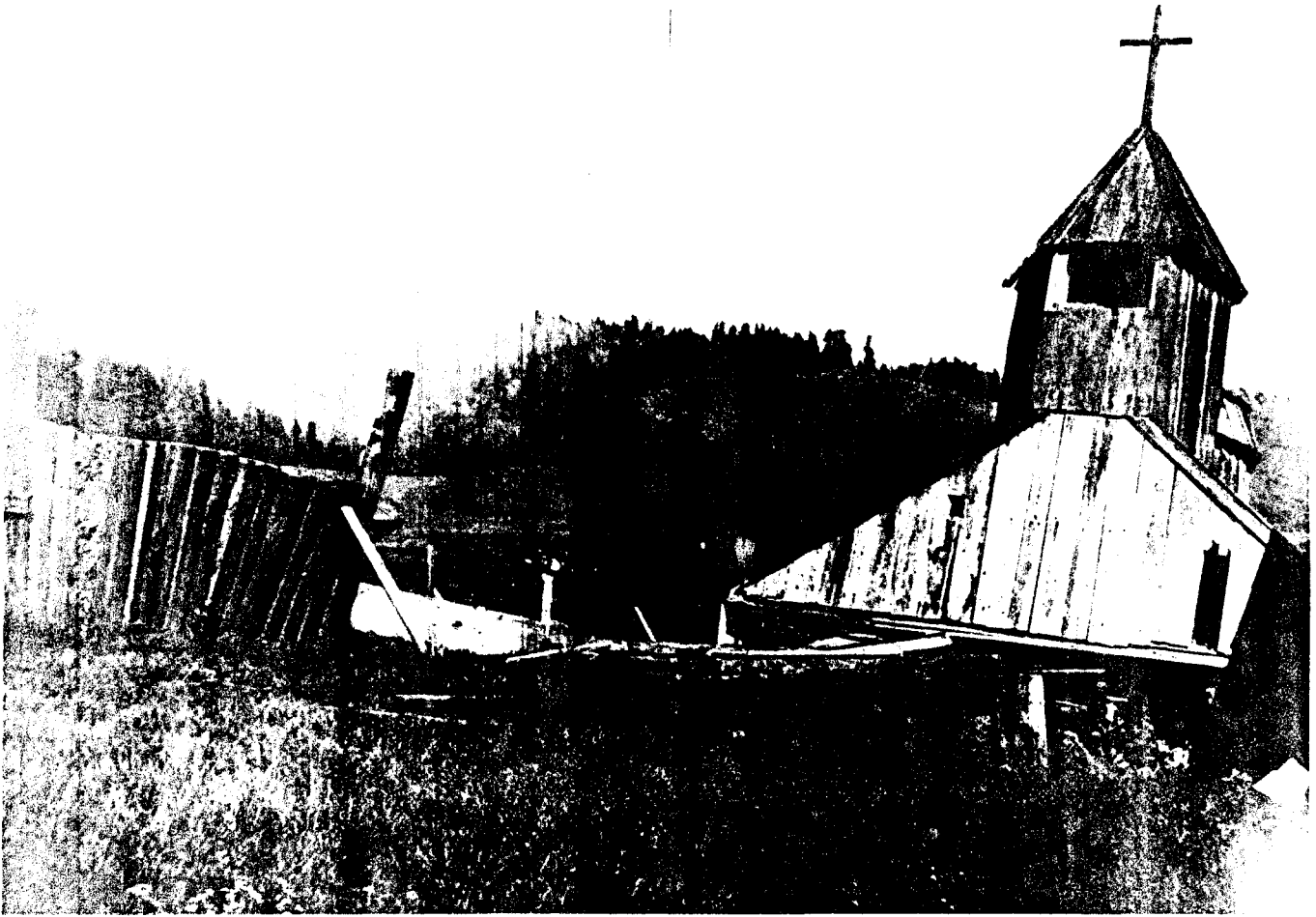
The little Chapel built at Fort Ross in the early 1820s has, over the years, become a visible symbol of the Colony, and one of the most photographed historic sites in the State of California. As such, it is certainly worthy of closer examination on both the physical and spiritual levels.

Architecturally speaking, the Chapel reflects the culmination of a long evolution of style modifications in the religious architecture of Russian peasant groups. During the seventeenth and eighteenth centuries, the belltower and cupola were separate structures. Gradually, these two structures ultimately coalesced in the design seen at Fort Ross, with belltower and cupola integrated into the same structure.

The Chapel was built of sawed redwood planks utilizing a balloon frame technique with mortised and tenoned joints, while the walls exhibited a puncheon style of construction. The foundations consisted of twenty large pilings placed in a configuration of four rows of five pilings. A gin-pole placed in the center of the cupola facilitated the raising of the structure. The ceiling and interior of the cupola were sheathed in hand-adzed planking and secured with hand-wrought iron nails.

The east and south walls of the Chapel formed the southeast corner of the stockade. Three windows were placed in the panels of the west wall, while two





small, circular windows pierced the east and west sides of the cupola. All windows are believed to have been glazed. The heavy main door to the structure was secured by wooden hinges, and opened into a small vestibule or narthex, which in turn provided entry to the main sanctuary. The altar was placed on the south side of the room, directly beneath the apex of the cupola.

One incongruous feature was a short, wide plank door situated on the east wall. When open, this door essentially pierced the stockade wall itself. No particular reason has been discovered for this anomaly, although a similar feature is known to have existed in the native Chapel constructed at New Archangel. There the outside entrance was used as the entrance for neophytes. The door in the Fort Ross Chapel may have been used for a similar purpose, for it opens directly onto the site of the Kashaya village known to have existed during the Russian occupation.

In terms of size, the overall dimension described by Company officials Kostromitinov and Rotchev in their 1841 inventory was twelve meters deep and eight meters wide.<sup>2</sup> Another historical dimension appears in an early history of Sonoma County. This source noted that the vestibule was 10 x 25 feet, and that the sanctuary or auditorium was 21 x 25 feet—an overall dimension of 31 x 25 feet.<sup>3</sup> Archeological evidence of the placement of the corner posts suggests the structure was approximately 31 x 24 feet. Today there is some question within the Russian Orthodox community concerning the interior partition between the vestibule and sanctuary. Modern practice suggests this partition should not be there. However, all historical and archeological evidence points to the fact that this Chapel did indeed contain a partition.

An inherent flaw in the design of the building was the construction of the foundation and main floor as one unit. The balloon frame and wall punchions

*Following the 1906 earthquake, the walls and foundations of the Chapel were destroyed although the roof remained intact. This photograph shows the amount of displacement from the original foundation.*

were stepped upon this foundation, and thus provided no structural strength during the earthquake of 1906. As the walls collapsed, partially the building tilted and the roof fell as a complete unit. Considerable working skill and attention to construction detail was exhibited throughout the structure. One source stated:

The roof was made of long planks, either sawed or rove from redwood, likewise the side of the Chapel in the Fort. . . . A faint attempt at getting out mouldings for the interior door and window casings was made, a bead being worked around the outer edge of the casing, and it was mitered at the corners.<sup>4</sup>

With regard to building detail, the roofs of the cupola and belltower were of redwood shakes and at least one bell hung in the tower during the Russian occupation. There is no indication that either the interior or exterior was ever painted; the natural patina of redwood is of sufficient beauty that the Russians apparently needed no other adornment.

Unfortunately, little documentation of the Chapel's interior appearance exists. Father Ioann Veniaminov, later Bishop of Alaska and Saint Iнокentii of the Russian Orthodox Church, visited the colony during July and August of 1836, and recorded in his journal that the interior contained only two small silver-covered statues.<sup>5</sup> There are indications, however, that other furnishings may have existed, for St. Michael's Cathedral of Sitka, Alaska possesses three artifacts purportedly used in the Fort Ross Chapel: a silver goblet, ikon, and belyay.

At the time of the Chapel's construction, it is known that Vasily Grudinin, a master shipwright sent from New Archangel by Governor Baranov to oversee the shipbuilding industry at Colony Ross, was in residence at the settlement.<sup>6</sup> During the 1956 reconstruction of the Chapel, it became apparent that either Grudinin or one of his fellow shipwrights

occasionally turned their hands to tasks other than shipbuilding. Construction techniques, notably, a double-masted structure, the remains of which were found in the original cupola of the Chapel when the outer sheathing was removed. The nautical construction technique known as "ship's knees" was used instead of rafter construction to brace the roof, while the cupola windows were fitted much like portholes of ship's cabins. It is possible that Grudinin was responsible not only for the construction of the Chapel but for its design as well.

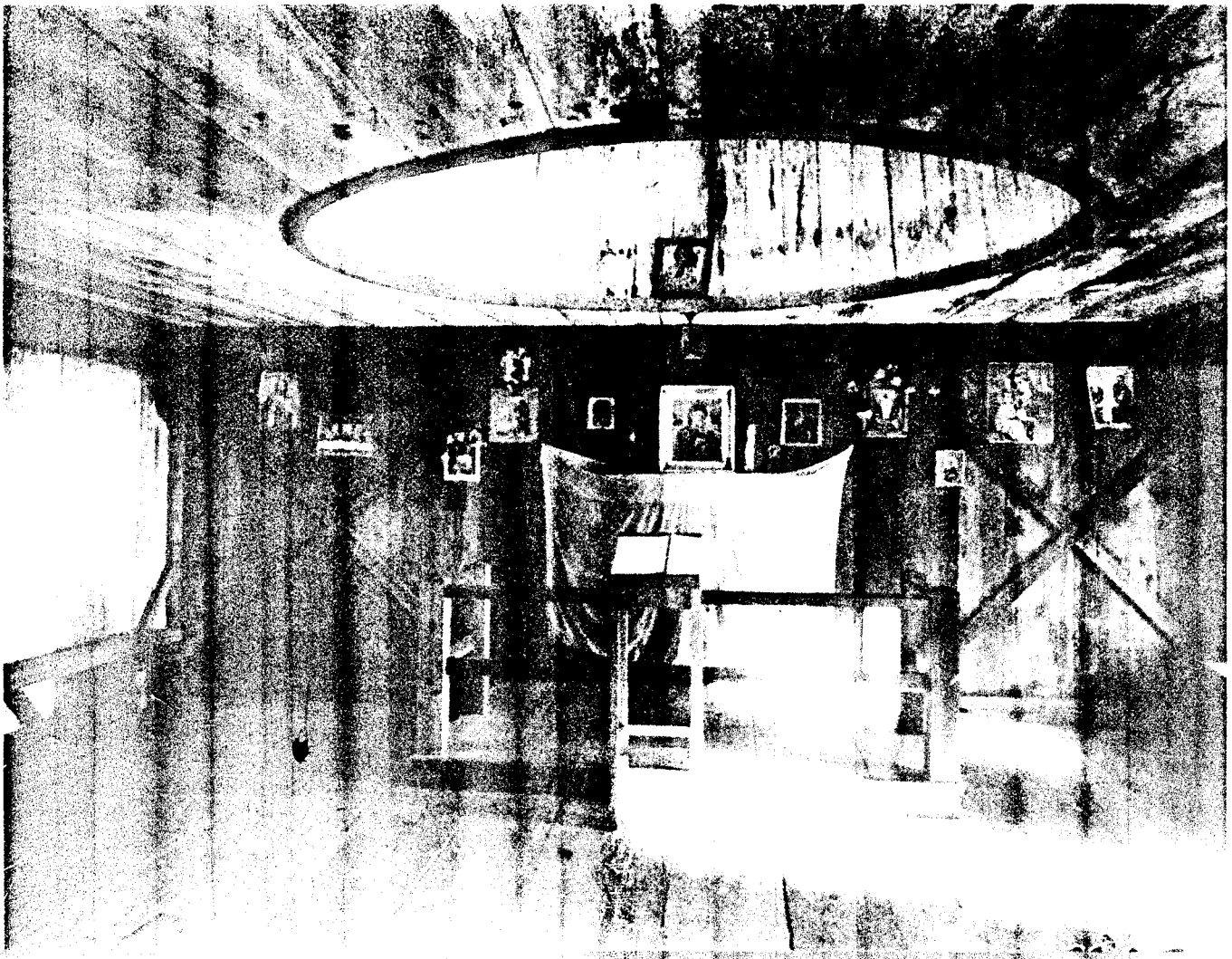
Although information on the historical, physical, and architectural appearance of the Chapel exists, one aspect of its history which remains largely unknown at this time is that of its actual role in the lives of the colonists. It is interesting to note that of all the major structures within the stockade, the Chapel is the only one whose construction date is as yet unverified. Further, it was built at a time when no Russian Orthodox priest was in residence at Fort Ross; in fact, no record that a priest was ever permanently assigned to oversee the spiritual needs of the colony has been found. Today the Chapel holds such visual impact for the visitor, it is difficult to imagine that during Russian occupation it may have been considered a peripheral structure in the overall function of the Colony.

On a spiritual level, there are numerous indications that religion in general played an accepted, integral role in the lives of the colonists of Fort Ross. Indeed, one accepted fact of Russian colonization in North America was the concurrent construction of churches with the trading establishments of the Russian American Company.

At Fort Ross, we know a special religious service was held upon completion of the stockade in 1812—suggesting the general importance of religion in the everyday lives of the citizens of Ross. Yet



*The original chandelier recovered by the Russian Orthodox community of San Francisco was hung in the cupola following 1916 reconstruction. The photograph below shows the interior of the Chapel following 1916 reconstruction. Members of the Russian Orthodox congregation in San Francisco were by this time utilizing the Chapel for special religious observances.*



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*Chapel following the 1916 reconstruction. Note the four windows and side panels.*

Father Mariano Payeras, visiting the Colony in October, 1822, prior to the construction of the Chapel, noted there were no priests and asked his diary the cogent question: "Who administers the sacraments?" Theodor Svenin, an officer of the Colony, informed Payeras that all inhabitants of Russian territory were both legitimately baptised and confirmed; moreover major liturgical ceremonies such as marriage could be performed only if no spiritual irregularities existed among the participants.

Father Payeras noted that a priest arrived at Fort Ross during his visit and took care of spiritual matters. Unfortunately, no mention is made of the faith or nationality of the priest, nor from where he came. Father Payeras did state that during the absence of one with spiritual authority, religious needs were attended to by the Commander of the Fort or the Governor at Sitka.

Father Ioann Veniaminov noted in his journal for 1836 that upon his arrival at Fort Ross, the Colony was populated by 260 souls—thirty-nine of whom were converted Indians. Yet a curious ambivalence apparently prevailed among the colonists with regard to religion, for Father Veniaminov further noted that the Russians rarely visited the Chapel.<sup>8</sup>

During his stay at Ross, Father Veniaminov performed numerous pastoral duties. His journal indicates that he performed fourteen marriages, twelve children's confirmations, confirmation of two adult Indians, numerous confessions, as well as a daily round of services including vespers, matins, and vigils. These services were well attended. It is therefore possible to conjecture that for these colonists, the Chapel was an outward symbol of an aspect of their lives whose thread ran quietly throughout all activities of the Colony.

As economic conditions gave impetus to creation

of this settlement, so were they instrumental in its abandonment. The decimation of the fur seal and sea otter herds, coupled with the failure of the majority of the Russian agricultural and industrial experiments ultimately resulted in the sale of the property by Company officials to John A. Sutter in 1841.

Sutter stripped the buildings and moved many of the accoutrements of the property to New Helvetia, his own settlement in the Sacramento Valley. A visitor in 1842 noted that ornaments from the Chapel as well as other furniture were piled near Fort Ross Cove awaiting shipment to Sutter's Fort.<sup>9</sup> Fort Ross subsequently passed through several hands until 1873, when it was sold to George W. Call. The Fort proper remained in the hands of the Call family until March 23, 1906, when the stock-ade area, consisting of 3.01 acres, was deeded to the State of California following an interesting series of maneuvers. Fort Ross thus became one of the first officially recognized historic sites in the State of California.<sup>10</sup>

During the years of American occupation, the Chapel led a life atune with those pragmatic times. Although the religious nature of the building was remembered, during the last half of the nineteenth century it served its owners as a hay barn, storage shed—whatever necessity dictated. Yet the sound craftsmanship and solid construction techniques originally used on the structure enabled the Chapel to survive sixty years as a farm outbuilding in relatively good condition.

However, by the late 1890s, George W. Call, astute businessman that he was, recognized the value of the Chapel as a tourist or visitor attraction. A newspaper report of 1899 stated that Call had completed restoration activities on the Chapel.<sup>11</sup> Photographs of the period indicate that Call repaired the belltower, cupola and roof, re-hung the door

and replaced broken windows. Further, he apparently made an attempt to gather together what he believed to be original furnishings of the structure. Two wooden pews found in the fur storage barn-cum-ballroom were returned to the Chapel, as were a lecturn and candelabra.

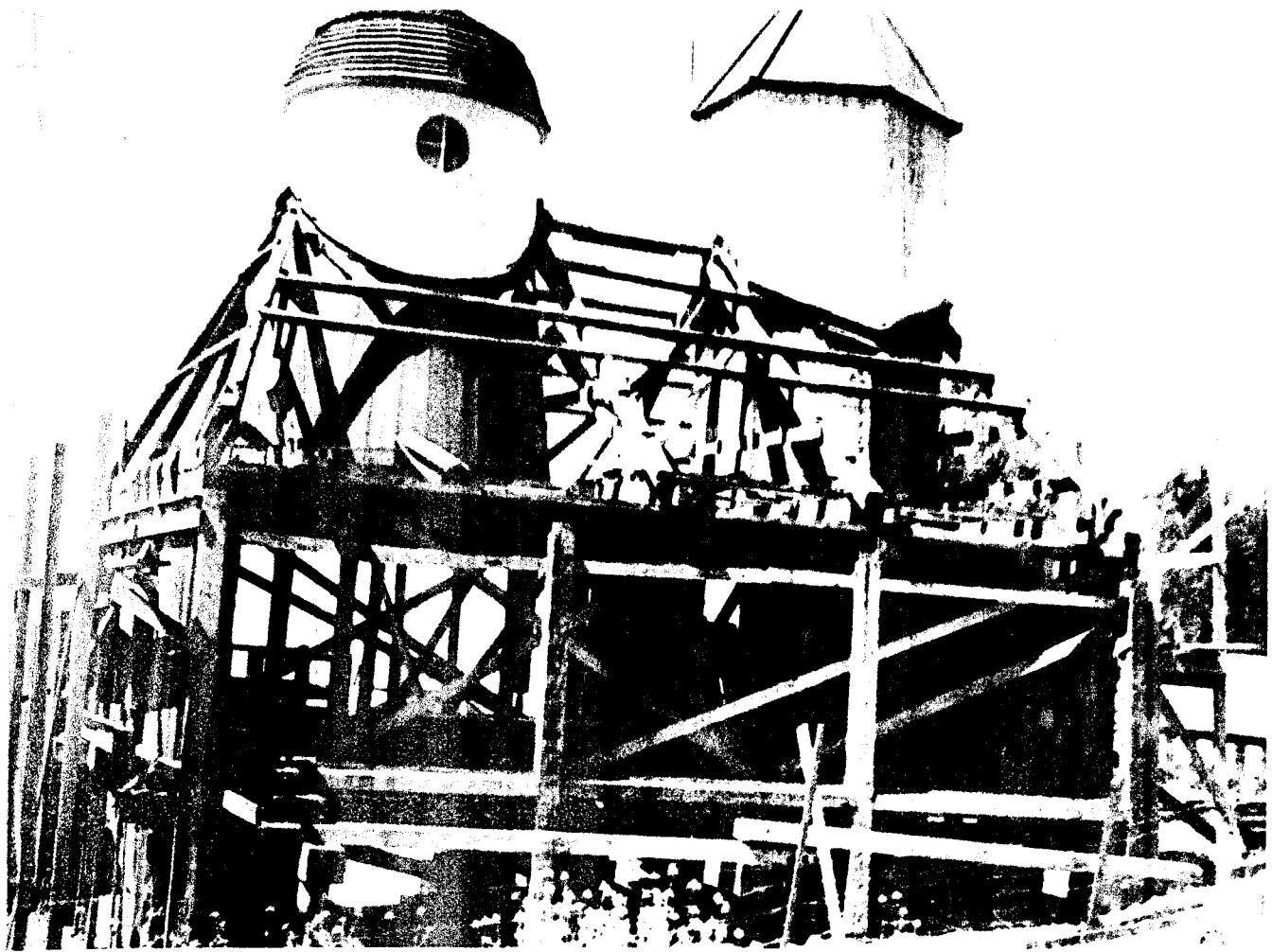
Twenty-seven days after Fort Ross officially became one of California's first historic sites, the great earthquake of April 18, 1906 virtually destroyed San Francisco—and badly damaged Fort Ross. The Chapel, which had survived the onslaught of the elements for so many years, collapsed.

Yet from the chaos of the earthquake, the idea of systematic restoration of the Chapel—and ultimately of the entire Fort—was born. Although the walls of the Chapel had caved in completely, the roof itself had fallen to the ground almost totally intact.

Ten years were to pass before active restoration of the Chapel could proceed. Spurred by the efforts of the Call family, the State of California finally appropriated \$3,000 in the fall of 1916 to aid in the reconstruction effort.

The 1916 reconstruction of the Chapel consisted primarily of raising the roof with the belltower and cupola intact and building a new system of walls and foundations. Unfortunately, in order to provide timber which would match the original wood of the Chapel, the equally ancient Officials' Barracks was demolished.<sup>12</sup> Timbers from that structure were used as the main support of the reconstructed Chapel, while additional board lumber was obtained elsewhere for the roof and siding.

Working without the benefit of archeological or historical research, the participants in the 1916 reconstruction made several modifications to the original structure. Due to the earthquake damage sustained by the ceiling joists and roof beams, an



extra wall stud was needed for support. This increased the number of panels in the south wall to four and due to this configuration, four windows replaced the original three.

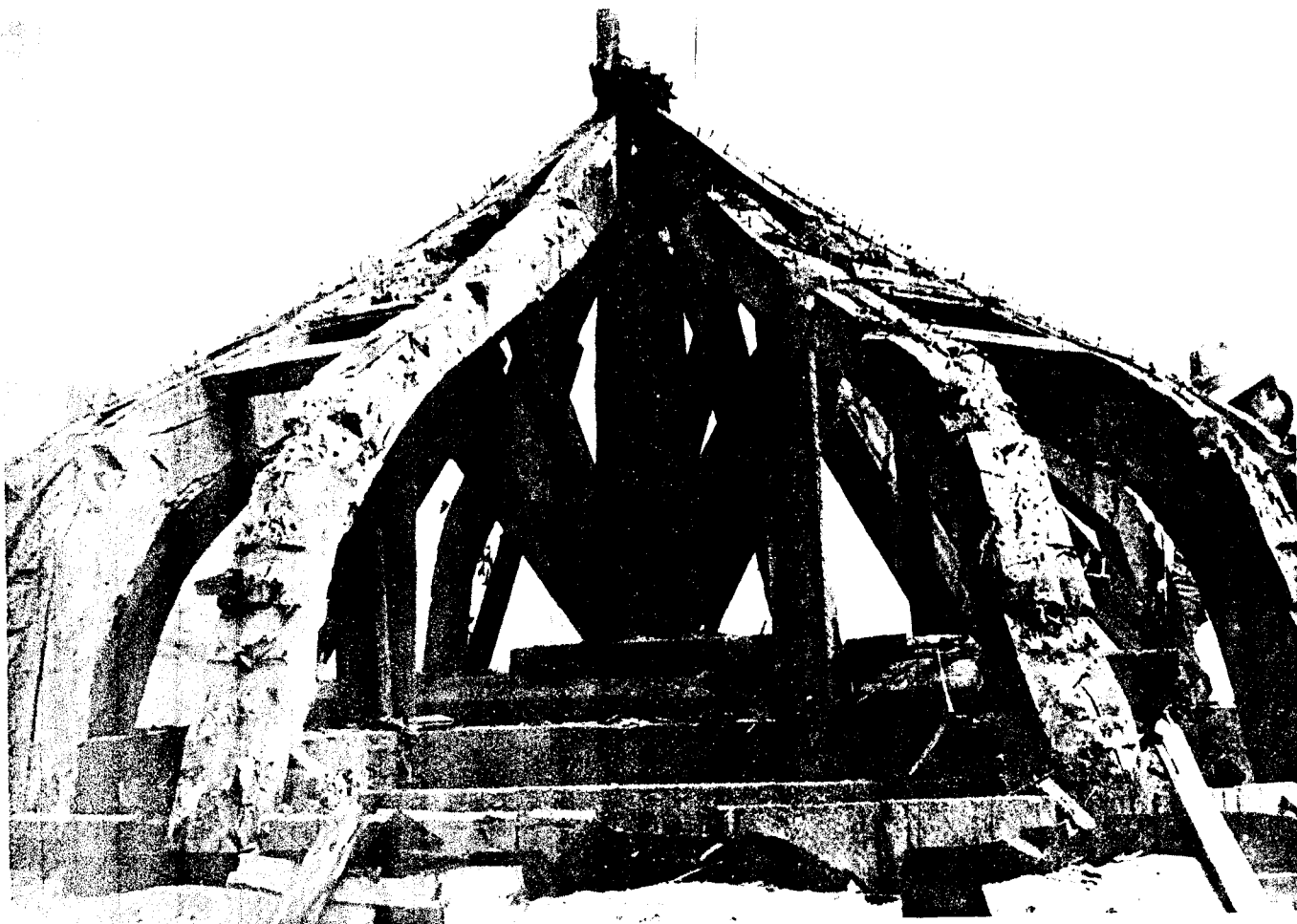
This embryonic reconstruction attempt also resulted in relocating the foundations slightly at variance with the original alignment of the building. Later archeological excavations indicated that the 1916 foundations were somewhat out of alignment, i.e., sixteen inches at the northwest corner, eight inches on the east, and six inches to the north.<sup>14</sup> In addition, for some undetermined reason, the entire building was from eighteen to twenty-four inches higher than the original structure, necessitating modification of the porch.<sup>15</sup>

The Chapel, as reconstructed in 1916, stood basically unchanged until 1956. Despite its unfortunate architectural errors, this reconstruction did result in the opening of the historic structure to

the general public. Furthermore, following the building effort, members of the Russian Orthodox congregation in San Francisco began a tradition which survives to this day of observing special liturgical holidays in the Chapel built by their departed countrymen. Through their efforts, the original bell and original chandelier were found and replaced in the structure.

Yet, with regard to overall dimensions, placement and number of windows, and height of floor sills, it became increasingly apparent that the Chapel did not conform closely enough to even the meager historical evidence known of its appearance. In 1956, following results of the 1953 archeological investigations, the decision was made by the State of California to renovate the entire structure in order to correct the errors of the 1916 reconstruction.

Thus, in 1956 the building was shifted back to conform more closely to its original position. Con-



siderable renovation of the interior was done as well, and the extra window and panel were removed from the west wall. But technical difficulties still marred the work, and in this reconstruction the floor level was raised even more than in the 1916 effort. As a result, the floor sills and joists were as much as several feet higher than the original. Due to increased space beneath the floor at the rear of the Chapel, a basement was included.<sup>16</sup>

On October 5, 1970, the Chapel was destroyed by a fire of unknown origin, apparently started in the non-historic basement. During the following year, the sole remaining historic building, the Rotchev House, suffered nearly the same fate as the Chapel.

In 1972, the Department of Parks and Recreation, already deeply involved in major historical and archeological investigations at the Fort, immediately made plans for a third reconstruction of the Chapel and recommitted itself to the total restoration of Fort Ross. The third reconstruction, completed in

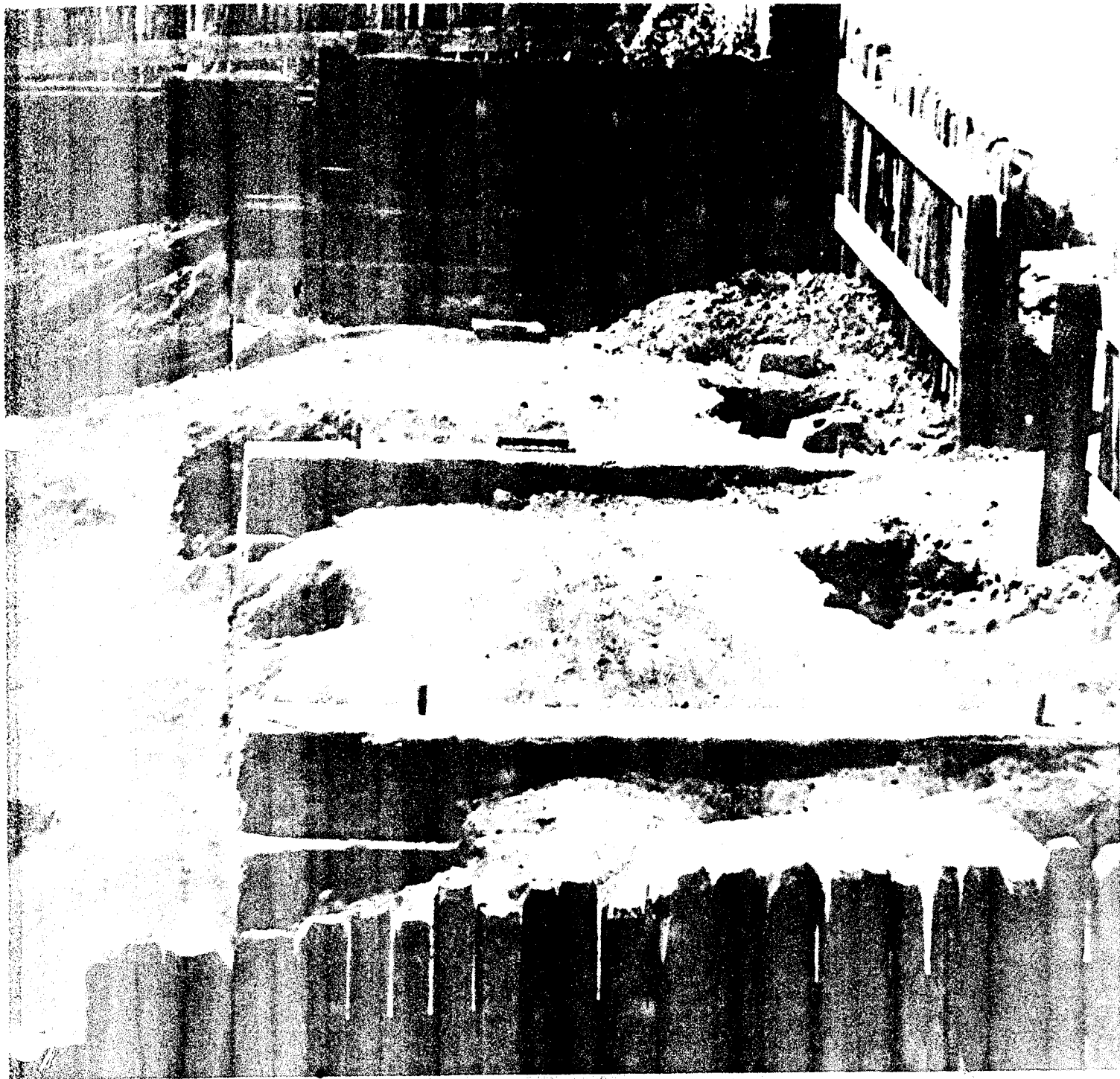
1973, based its efforts not only upon the extensive archeological data and painstaking historical and graphic research which had been carried out on the Chapel during the years following the 1956 reconstruction, but upon records of previous reconstructions as well.<sup>17</sup>

The Chapel now standing at Fort Ross is as close in construction detail, alignment and configuration as exhaustive research can document. Although the historic fabric of the structure no longer exists, the spirit of this little Chapel has survived 155 years of hostile elements, neglect, pragmatic use, earthquake, fire, and thousands of visitors to take its place as one of the most historic sites in California. It is truly the living symbol of Fort Ross, and a visible token of commitment to excellence in the field of historical reconstruction.

The photographs are courtesy of the authors and the California Department of Parks and Recreation

It is almost certain that the Chapel was designed and constructed by one or more of the skilled shipwrights in operation at Fort Ross between 1818-1825. This picture, taken during the 1956 reconstruction of the Chapel, shows the interior of the cupola. These original timbers show unmistakable similarities to construction techniques used in sea-going vessels.

A photograph taken in July of 1971 of archeological excavation done prior to 1973 reconstruction of the Chapel. The concrete piers are the footing of the 1956 restoration work. The square pits between the footings are the post molds of the original footings.





## Notes

1. Numerous works exist covering the history of the Russian American Company and that of Fort Ross. A recent publication of the California Department of Parks and Recreation, *Notes Toward a Bibliography of Sources Relating to Fort Ross State Historic Park*, by John A. Hussey, is the most complete compendium of sources to date. Several of the most definitive works in English are:

Essig, E. O. "The Russian Settlement at Ross." *California Historical Society Quarterly*, XII (September, 1953), pp. 191-216.

*Fort Ross, Indians—Russians—Americans*. Text by Diane Spencer-Hancock, graphics by Michael S. Tucker. Bickford O'Brian, editor. Fort Ross Interpretive Association, 1978.

Haase, Inez. *The Russian American Company in California*. Unpublished M.A. Thesis, University of California, Berkeley, 1952.

Khlevnikov, K. I. *Colonial Russian America, Kyrill T. Khlevnikov's Reports, 1817-1832*. Translated with introduction and notes by Basil Dmytryshyn and E. A. P. Crownhart-Vaughn. Portland: Oregon Historical Society, 1976.

Okun, S. B. *The Russian American Company*. Translated by Carl Ginsburg. Cambridge: Harvard University Press, 1951.

Schwarz, Harvey. "Fort Ross, California." *Journal of the West* (Spring, 1970), p. 40.

Tikhonov, P. A. *A History of the Russian American Company*. Translated and edited by Richard A. Pierce and Alton Donnelly. Seattle: University of Washington Press, 1978.

Numerous works exist which discuss particular aspects of Fort Ross history, or which have a general bearing on the interpretation of that story. See particularly:

Alkseev, A. I. G. *Loznesenskii*. Moscow: Nauka Publishers, 1977.

Belkhorovnikov, Nikolai N. *Russian American Relations 1755-1832*. Moscow: Nauka Publishers, 1975.

Isidoroza, Svetlana. "The Russian Population in Alaska and California: Late 18th Century-1867." Translated and edited by Richard A. Pierce and Alton S. Donnelly. Kingston, Ontario: Limestone Press, 1973.

Gibson, James R. *Imperial Russia in Frontier America: The Changing Geography of Supply of Russian America*. New York: Oxford University Press, 1976.

Kushman, Howard. *Conflict on the Northwest Coast*. Westport, Connecticut: Greenwood Publishers, 1976.

Ogden, Adele. *The California Sea Otter Trade, 1784-1818*. Berkeley: University of California Press, 1941.

2. Duflot de Mofras, Eugene. *Mélanges par M. de Mofras*. Vol. II, pp. 3-49. MS. in Bancroft Library. Translated by Nicholas Rokitsansky and edited by Diane Spencer-Hancock. Unpublished MS. in the History Center, De Anza College, California. See also Haase, Inez. *The Russian American Company in California*. Unpublished M.A. Thesis, University of California, Berkeley, 1952, p. 37.
3. Munro-Frazer, J.D. *History of Sonoma County, Including Its Geology, Topography, Mountains and Streams*. San Francisco: Alley, Bowen & Company, 1879, p. 365. See also Haase, *Russian American Company*. Apparently the de Mofras translation of Kostromitmov and Rotchev's inventory of 1841 is slightly in error. Archeological excavations in 1972 revealed that the physical dimensions of the Chapel from the post molds are 23'8" x 31'.
4. Munro-Frazer, *History of Sonoma County*. Several sources mention that Munro-Frazer's details regarding the Chapel are based on the notes of Earnest Rufus. Rufus, in partnership with William O. Benitz, owned Fort Ross from 1847-67. Careful reading of Munro-Frazer's text at p. 365, however, raises some questions that this is indeed the case.
5. Veniaminov, Ioann. *Peteroi Zhurnal spriashchenika Iovana Veniaminova vendennyi vo vremia puti-shestvia ego v Kalifornii i obratne a s-go iudlia po 13 Oktabria 1836 g.* Transcribed by M. Buranov. Extract in Bancroft Library from original in Alaska Archives, Juneau, Alaska, p. 1. See also Gibson, James. "A Russian Orthodox Priest in a Mexican Catholic Parish," *Pacific Historian*, Vol. 15, No. 2.
6. Gibson, James. "Russian America in 1833." *Pacific Northwest Quarterly*, Vol. 15, No. 2.
7. Payeras, Father Mariano, pp. 42-43.
8. Gibson, "A Russian Orthodox Priest," p. 61.
9. Wascourt, G. M. *A Sojourn in California by the Knight Orphan*. Ed by Helen P. Van Sicken. San Francisco: Grabhorn Press, 1945, p. 81.
10. *Fort Ross, Indians—Russians—Americans*. Text by Diane Spencer-Hancock, Graphics by Michael S. Tucker. Fort Ross Interpretive Association, 1978, p. 27.
11. *San Francisco Examiner*, July 27, 1899.
12. *Fort Ross, Indians—Russians—Americans*, p. 34.
13. *Ibid.* See also Pritchard, William F. "An Archeological Study of the Chapel at Colony Ross." Report on file with Cultural Resources Unit, Department of Parks and Recreation, Sacramento, California, July, 1972, p. 15.

## Chapel at Fort Ross

13. Freganza, Adam. *Fort Ross: A Study in Historical Archeology*. Reports of the University of California Archeological Survey, No. 23, Department of Anthropology, University of California, Berkeley, January 15, 1954, p. 12.
14. Pritchard, *An Archeological Study*, pp. 8, 14.
15. *Ibid.*, p. 8.
16. Numerous unpublished historical and archeological research papers regarding Fort Ross exist within the Resource Preservation and Interpretation Division of the California Department of Parks and Recreation. Some of them which have been identified are:
  - 1. Crandall, Thomas. *The Story of Fort Ross*, 1966.
  - 2. Pritchard, William F. *An Archeological Study*, 1972.
  - 3. Spencer-Hancock, Diane. *Fort Ross State Historic Park Graphics Collection*, 3 Vols., 1977.
  - 4. Thomas, Bryn. *Progress Report, Commandant's House*, 1976 Field Season.
  - 5. Thomas, Bryn. *Historic Sites Research at Fort Ross, California, Officials' Quarters*, June, 1976.
  - 6. Thomas, Bryn. *Progress Report, Officials' Quarters*, 1976 Field Season.
  - 7. Tucker, Michael S. *Kuskok House Interpretive Plan, Phase I*, 1977.
  - 8. Tucker, Michael S. *Officials' Baracks Interpretive Plan, Phase I*, 1978.
  - 9. Schwartz, Harvey. *Fort Ross Interpretive Plan*, 1976.
  - 10. Freganza, Adam. *Fort Ross: A Study in Historical Archeology*.

While no official reports on any of the reconstructions are known to exist, the files of Fort Ross State Historic Park contain much information, particularly regarding the 1956 reconstruction, thanks to the efforts of John C. McKenzie, Supervising Ranger of the park for many years.